524 Tentotoma, also called *tsoroka*, are among the commonest toys, being used by children of both sexes and all ages and even by adults. They are made from flat pieces of wood in the form of two triangles joined at the apex. Small crosspieces are usually attached to the ends of the cords (Fig. 26, b).

Hoops are used by small children. They are of three types: a simple hoop made from a piece of vine or a withe bent into a circle and the ends lashed together, a hoop of twisted vine (Fig. 26, g), and a netted hoop. The first two are rolled along with the hand or a small stick. In the netted hoops the interior is filled with a rough network of bark cord to the center of which a short stick is fastened. The hoop is trundled along by this handle. The netted hoop seems to be the favorite of very small children (Fig. 26, e, f).

A wooden cross about 1 foot across is thrown into the air and lassoed with a loop of cord as it falls. The sides of the arms are usually notched, making it easier to catch. It is played by one person, who both throws and catches. This game is called *kirakara* (Fig. 27, c). It is a favorite with boys and young men.

[171] There is a toy identical with the European diabolo. A double cone of wood is turned and caught on a string between two sticks. The resemblance to the European game is so close that I suspect it may be an introduction, but the natives, who are usually reliable [111] in such matters, insist that it is old (Fig. 28, a). It seems to be a favorite game with adolescents.

One of the most important Tanala toys is the top, *tsoriraka*, three types being in use. The simplest consists of a straight stick, 5 to 7 inches long and pointed at one end, which is thrust through a round, flat, wooden whorl, much like a spindle whorl (Fig. 27, f, j). The top of the shaft is grasped between the fingers and thumb and it is set spinning by a quick twist. Tops of this type are often very well made and the whorl may be carved or stained (Fig. 27, h).

Tops of the second type have a heavy, conical body of solid wood with a short stick projecting above. They are spun with a cord, which is wrapped around the projection and then drawn off rapidly. The cord passes through a hole in a flat strip of bamboo. The bamboo is pressed against the stem of the top as the cord is drawn off, insuring even tension (Fig. 27, d).

Tops of the third type are shaped like those of the second except that they lack the stem (Fig. 27, e). They are spun with whips of plaited bark. Top spinning seems to be limited to boys and young men.

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137 together. Tanala children seem to be rather less active and are certainly less noisy than European children of the same ages. Small children and girls seem to sit about a good deal and usually play at quiet games. The boys are more active and organize themselves into gangs. The activities of these gangs are sometimes directed by old men, but this seems to be a matter of friendship rather than organized control. The gangs are not mischievous and I never heard of children stealing or destroying property deliberately. Fights are rare and are discouraged by the elders.

138 The boys hunt and fish, learn tracking, and also play at war. In the last they choose sides and carry on sham battles under the direction of old men who show them how to use their weapons and keep real fights from developing. In this way they learn how to throw the spear and get an elementary training in scouting and tactics.

146 Children receive no regular instruction and are rarely disciplined. They begin to help their parents at a very early age, although they do not seem to be set regular tasks. From the first they take part in the community life, attending all feasts and ceremonies. By the time they reach puberty they are able to do the work of adults and can assume their places as full members of the community.

PUBERTY

141 It is very difficult to obtain data on the exact age at which puberty occurs, but the Tanala seem to mature somewhat later than Europeans. The girls' first menses rarely occur before fifteen and sometimes not before seventeen years. Boys mature somewhat earlier. There is no suggestion of puberty rites or observances for either sex.

141 Menstruating women are not considered unclean and can take part in all activities, etc. I could not discover that they were subject to any taboos. Married women usually sleep on the floor, apart from their husbands, at such times, but it does not seem to be obligatory. During menstruation women insert a plug of bark cloth or leaves into the vagina, removing it from time to time and washing out the blood. There is no interruption in their regular duties.

CHILDREN'S HOUSE

143 When the eldest child in a family reaches the age of fifteen or
193 sixteen, even if not physically mature, the father builds a separate house for it to the east of his dwelling. Girls use this as a work room

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for mat weaving, etc., and receive their friends there, but sleep in the house with their parents. Boys live in it, coming to the father's house only for meals. All the children of a family use the house in common, but the eldest has a prior right. When the eldest son marries, he usually takes this house as his dwelling and a new one is built for the remaining children. §93

Every establishment with adolescent children has a house of this sort. The Tanala explain it as a defensive measure on the part of the parents. The young people have many visitors who would be in the parents' way if they received them in the main dwelling.

Chastity

In spite of the free association between adolescents and the almost complete lack of chaperonage, girls are usually chaste before marriage and sometimes retain their virginity to the age of twenty. Chastity in itself does not seem to increase greatly a girl's desirability, but girls are taught that intercourse at a too early age, and especially promiscuity, are likely to lead to sterility. §56

Among the Tanala Menabe the standard for married women seems to be somewhat lower and a wife's unfaithfulness is taken rather lightly. The husband has the legal right to divorce her for it, but will not do so unless he has tired of her. He will scold or even beat her, but the matter soon blows over. He may beat her lover, if he is strong enough and angry enough, but he cannot bring a legal action against him or collect damages. At the same time, wife-stealing seems to be unknown. The Tanala Ikongo take unfaithfulness rather more seriously and usually divorce for it. This is probably due to their contact with the southeast coast tribes, who have a strong feeling against it. §57

Premarital chastity on the part of a man would be taken as a confession of impotence and would make it difficult for him to find a wife. After marriage the standard for men is still low, except that they are expected to be faithful during a wife's pregnancy. §56

Incest

Incest is a very serious crime, highly offensive to the gods and ancestors. Although a first offense may be compounded by a special ceremony and sacrifice, a second or third offense is usually punished by disownment and expulsion from the gens. There also seems to be an unformulated belief that it affects the fertility of the lineage as a whole and may even injure its crops and limit the increase §57